Bella Coola Indians - Carbon Original Part One XXIII

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from a bird to a stone, and birds are siut, so it is highly probable that it is siut." (NOTE. T.F.M. I am afraid that this was a leading question, I believe that Schooner had never considered whether or not it was siut, it was merely one of those fortunate things which sometimes happen, but when the question was put he began to consider and thought it probably was siut.)

1449 In the old days it was common for a man to marry the wife of a deceased younger brother, but presents were given as if it were a new marriage.

1452 A Tallio man has the prerogative of netting geese in a special manner. This special privilege, which is known as tamos, has been transmitted from the time of the first people. The man who last practised the netting of geese in this manner was a certain Nus alh iq , who alwaya practised s tsta for almost a year before starting to hunt. Before setting ot he prepared his net, making a framework of wood about ten feet long and four feet wide over which the net was stretched, and provided with a handle long and heavy to counterbalance the weight of the net. The whole affair, which is shown in the accompanying sketch, is known as nusula x, meaning, "like a house". At night the hunter sets out in a canoe paddled by a number of assistants and provided with a raised platform at the stern on which a small fire is kept constantly burning with a number of resinous sticks stacked nearby so that it can be kindled into flame at a moment's notice. The canoe is paddled slowly, and the geese, wishing to avoid the light, but at the same time half fascinated by it and unwilling to take to flight, are driven into some tiny opening. Then the hunter throws his net in such a way that the end fartest from the handle falls first. Many geese are caught beneath the net where their necks

can be wrung at leisure, while others, escaping from beneath the falling net, fly bewildered into the arms of the canoe men and are killed. The hunter and the canoemen share their booty. No one other than the rightful owner of the prerogative would think of trying to catch geese (hah q) in this manner.

1454 In every village there is one woman who has the prerogative (qanit mai) of gathering the first berries. This right has been handed down for generations from mother to daughter, and no woman would dare to gather berries until this woman has set the example, if any woman should do so there would be trouble. When the Red Elderberries (qipt) are ripe this woman goes through the village calling out, " kum kanus", "Get ready to gather the qipt to-morrow." She carries her picking basket as she makes this announcement, it is decorated with a sun in token of her task. The next day all the women set out together to pick berries, and afterwards any woman can gather berries.

1454 An area of land which is the property of a family is known as solol m. Thus all the people of Tc mot , who were related, had as their solol m the valley (Snuqa) which enters the Bella Coola River from the south at a point about four miles from its mouth and at the upper extremity of the Indian reserve. On this they could hunt and gather berries. No individual could sell a solol m, it belonged to a group of persons descended from a common ancestor, though in practice the right to use the land belonged to the head of the family and his immediate relatives, that is to those who had descended from the ancestor from father to son. A man without sololo m is like a slave, without power of influence, a mere pauper. In many, perhaps all, cases the solol m is where the first ancestor landed on coming to this earth. (NOTE. T.F.M. I found great difficulty in investigating this point because the Indians are greatly incensed at the government taking their respective solol ms without payment. I believe the above account is correct, but it should be verified and re-verified.

1434 When the first people came to this earth P n k la brought with him a hammer and the knowledge how to built fish-dams, one of which he made at Tc mot . His children had the right to use this dam, as did their children, but as the offspring increased in numbers only certain men retained their right to use the dam. Schooner's father and his three brothers all had this right, but only ceratin of their children, according to the wish of their parents inherited this right. The owners of a fish-dam never sold fish directly, but they would sell the right to use the trap for, perhaps, one night receiving blankets or other goods in return.

1434 The paint used for body painting was obtained from rock found at the head of the valley entering the Bella Coola valley from the south near Tc mot .

1433 Long ago a man sometimes held intercourse with a dead wife as a mark of his excessive grief but this had no religious significance.

1436 When a man is sick and feels that he will shortly die he calls to him his family and tells whom he desires to take his various names. At the present time houses, gardens and other possessions of the same type are likewise bequeathed to the heirs. In the old days this was done when a man had the right to several solol m. If, owing to sudden death or other cause, a man failed to make a will the children divide his possessions and there is often trouble over the distribution.

1438 The guardian of the river is known as Anutc klam or Altutusaiak m. The prerogative of observing that the laws regarding the river are observed passes with the name which is willed by the possessor. My informant knew of one case in which the guardian slew a man who had broken the law in this respect.

1458 At Tallio a certain Indian, the father's father of Robert Hood an Indian now living, used to catch seals in a particular manner. With an assistant he was accustomed (aqw naii)
to go out at night in a small ocean going canoe. The assistant passed his paddle through the water causing a slight xixxakxaf phosphorescent streak as if it were a salmon which had passed through, when a seal rose to the lure the hunter speared it. The spear head was fastened to a long line which ran out with the fleeing seal and the hunter played it as if it were a huge fish, when exhausted it was drawn to the boat and clubbed. This method of hunting was called gaspiq, the right to do so was not transmitted and it may have been merely an individual stroke of genius and not an inherited prerogative.

1458 Many people used to watch the moon and stars to determine the proper time for starting the winter dances, but no one had a prerogative to do so. Frequently there were differences of opinion as to the exact date and these gave rise to heated arguments. Little is known of the stars, as to who made them and so forth. Two of the stars in the Great Bear are called Tpiksta and H nh n s, "Little Girls". Another star, A lox, is a man who follows the little girls to the forest for illicit intercourse.

1460 A special prerogative was that of snaring mountain goats with nooses. This right, transmitted from the time of the first people, is known as nusim k. The hunter sets his snares on a precipitous path (nucimta); other persons know where he obtains his spoil, but no one would think of imitating his methods since no one else had the inherited right. The shooting of goats with bows and arrows is a different matter, in which anyone can take part.

1460 A favourite children's game is to beat each other with nettles. In the old days no clothing was worn so that the game was very painful but a boy who cried was laughed at as a coward.

1460 When a fisherman returns with fish in his canoe anyone can ask him for some and the request cannot be refused. This practice is known as amot . If he has brought back only a few the first man to ask gets his request, later comers do not. Similarly if a man in a canoe passes a net set in the river and containing salmon he is entitled to take a portion, if two fish are in the net he may take one, while if there are many he is allowed to take three or four. Should all be taken it would be considered a mean and despicable theft. I saw this practice when I was in Bella Coola.

1462 Bella Coola women must never eat bear meat because it interferes with their menses and causes the hair of the pubes to grow long. This restriction applies to women below the age of puberty, contrary to the restriction with regard to eating salmon which does not apply to women below the age of puberty. Women of the northern tribes are permitted to eat bear meat.

1462 The father of Joshua had the prerogative of snaring bears in nooses. No other man was able to hunt bear in this way.

1462 If food is offered to anyone it is an insult not to accept it, a refusal signifies that the recipient considers himself too proud to eat with the donor.

1464 Slaves did not come down from above with the first people, accordingly their status on this world is nothing.

1464 In Bella Coola there was no man who held a position equivalent to that of king, far superior to his neighbours. The white men exalted Adam King to such a position, but this was not according to Bella Coola practice.

1464 At a m the alk calls the donor (qupstax m, which means "the place on which he sits is honoured") to take the central seat back of the fire. At this call a substit-ute, it has been previously arranged who this shall be, takes this position for the donor, using the latter's blankets. The alk then says that qupstax m is too cold, his seat too hard, or some other matter is wrong, whereupon his wife brings forwardx goods which her family has provided, a hat to shield his head, trousers, shoes, a spoon, or other objects to rememdy the complaints mentioned by the alk . Then the distinguished guests are likewise invited to take their seats near the donor and clothing etc. is brought to them.

1464 At a m the donor often gives to his own children, or the children of a brother or other near relative,atzqtut names. A person who has received such a name is empowered to cry out at a sack ceremonial, ~~x~~ in other words becomes an anuy y . In the old days an atzqtut who by diligence and intelligence was able to amass the necessary wealth to give a number of ms was considered a stalt m although the fact was never forgotten that his name had not come down from above with the first people. Nowadays all the atzqtut have become stalt m s but this is owing to the decay of custom with the coming of the whites.

1464 When an alk is summoning a man to a ceremonial he uses his name followed by atzqtut or stalt m as the case may be.

1464 Several people may have the same name but this does not imply that they are related.

1466 Schooner has given stalt m names to his sons Reuben and Harry.

1466 When a child is born its parents at once give it a name. The youngster is without status in the community and the name given is without significance or meaning, just a name chosen at the discretion of the parents. After five or six days the father instructs the alk to summon the atzqtut s, y tsalts, and stalt m s of his own village to assemble in his house. At such an affair (an alkxo, that is a gathering of the people at which food is given) the stalt m s sit behind the fire, the atzqtut on each side of it. The father gives one of his atzqtut names to his child, ~~with it there is always a story handed down from antiquity~~ a name which is the personal property of his family handed down from dim antiquity. Often a baby receives several names from different relatives. Food is given to the guests and sometimes a little goods. If guests be summoned from other villages they always take the seat of honour behind the fire; in this way jealousy is avoided because as the different villages are the scenes of these ceremonies, so do the persons who occupy this position vary.

If the father be a stalt m when his son is about fifteen or twenty years old he gives a m. At this the boy dances using the mask of his s saok story receiving his s saok name and s saok story. Then the father gives his son a stalt m name with which goes the right of sitting among the other stalt m s behind the fire. The act of giving the boy the right to sit in this position is known as q pstaxk m, "making clean his seat."

The lad is now a stalt m but his influence is small and should he presume to voice his opinions on all occasions he would be called a sw l , which means an upstart or parvenu, and would be disliked and ridiculed. If however the lad prospers and gives four ms he becomes a numit stalt m and as such is able to express his opinion on all occasions and his advice is followed. My informant, who is a numit stalt m , is able to go anywhere and do anything, he can even penetrate the qlusta at the time when s saok ceremonial is taking place, though officially only hail kilas are allowed there at the time. So too for kusiut ceremonial a numit stalt m occupies a commanding position. On all questions the advice of the numit stalt m s is asked and followed.

The most influential numit stalt m in Bella Coola in recent years was Potl s (whose kusiut name was Nusmata) he came of good Bella Coola stock and his mother was the daughter of an important Bella Bella stalt m in addition to the numerous ms which he gave. His son is useless and shiftless, hence has not maintained his father's importance or the prestige of his father's name. Names frequently go up and down in this way from generation to generation according to the ability of the person using them.

If it is a question of war the decision is left to the numit stalt m s who always agree among themselves, no case is known of them failing to reach a unanimous decision. War only took place when some foreign tribe or village had first ravaged Bella Coola territory.

1467 If a child dies in infancy the bereaved parents will often adopt (al anab tz) a recently weaned infant of some distant relative. Billy Pollard, whose child died, has arranged to do this with the daughter of Bobby Moody, born in June 1922, as soon as the infant is old enough, as the child's mother, Mabel Saunders, is a relative of the Pollards. Billy Pollard will give the child one or more of his own names and the girl will be considered as his own, though the real father can also give it a name if he so desires. It is dishonourable for a child to be adopted by one of another family, in this case it can be said to the child as a term of reproach, "Your father was not strong."

1474 At the winter solstice when S nhalotla enters Nuskwalwhaista he holds a meeting with Alquntam, S xs xkalaix and Smai aikila to decide what ye x shall descend on which mortal. Accordingly certain ceremonials only take place after the solstice, among these is the kusiot m, the stomach cutting. My informant knew how this was carried out by Aniwhaltcua, the father of Alec Davis, a Bella Coola about fifty years old. It will

by Whitman's, the father of Alec Davis, a Bella Coola about fifty years old. It wil

be convenient to refer to this man throughout as X. X had the prerogative of performing several ceremonials and it was decided at a meeting of the stalt m s that he should carry out kusiot m. I shall use the present tense in describing the ceremonial.

About ten 10.00 P.M. the ye x comes to X. At one the alk goes out to summon all the kukusiut to X's house while the amkl msta are ejected. A numit stalt m tells the assembled kukusiut that X has become strange, some great power is in him. The nunusi m sing over one of the songs which they have always in readiness while the tzulk m adds the necessary words; the theme is the decision of Alquntam and the other powerful siut concerning what ye x shall come to a mortal. The kukusiut learn this song and then have a meal. Afterwards they too leave with the exception of the most expert carpenters who are retained to make the necessary preparations.

First they prepare a band of iqw and moq about ~~six~~ two feet in length and with a projection in the centre, as shown in the sketch: this is placed above the doorway of X's house on the outside as a sign that no amkl msta is to enter or to pass by on the sidewalk in front of the door. The central fire is moved slightly forward and a sail, in the old days matt ing, enclosure, which is regarded as a qlusta, is built between the fire and the real qlusta inside which the carpenters do their work. Their task is to make a false stomach of copper covered with the skin of dog or deer and containing a space between the copper and the skin which is filled with dog entrails. The whole must be made with sufficient skill that when worn it appears to be X's own stomach. Four days are allowed for the construction of this.

On the day after the ye x came to X the nunusi m and tzulk ms from adjacent villages are invited to the ceremonial to take place during the evening. Again the kukusiut are called in. The a nipotlam chooses four women with good voices to be kwanatamkusiax, their function is to sing the four songs which are proper to the kusiot m ceremonial, and which resemble mourning songs. These four songs are always remembered by someone and do not vary from one representation of the ceremonial to the

next. The xmxgxm nunusi m teach these songs to the women. Then, after the usual meal, the people disperse. During the next three days the women chosen go togetherto some secret place in the woods where they can practise the songs without being overheard.

On the fourth night after the coming of the ye x the kukusiut are again summoned to X's house. Certain kukusiut are known as Anuy x, their function is to bring their own ye xs in order to transfer them later to X who will thus be enabled to undergo the stress of having his stomach cut. The position of Anuy x is (apparently) inheritable in connection with a name. One of these persons stands up and cries out, "I will get my ye x and bring it near so that it will be available to-morrow". He does not say that it will be used for X, but everyone understands that this is the case. He moves his arms as if he were hauling something towards himself while the women utter their droning cry (q naxkwu t) and the alhaksta sounds. Then another Anuy x imitates the actions to the same accompaniment, and so for a third and fourth; there are always four Anuy x in each village. Then the four Anuy x announce that they have "moved their ye xs", (qataxhm s di ys x). After a meal the assembly breaks up. Many of the kukusiut are deceived by this ceremony, the owners of important ceremonials such as alhotla, notcista and the rest understand, but persons with unimportant rites have no inkling of the meaning.

During the following day a hole is dug behind the fire of sufficient depth that X when standing in it is concealed as high as the thighs. Towards dusk X takes up his position in this hole, with blackened face and wearing a little moq and a p naxta around his loins. An assistant lies down on the floor immediately in front of him with his head in the hole with X's feet so that the two men, instead of appearing as such, seem to be only X seated on the ground with his legs stretched out before hiM. Around his stomach is fastened the false stomach by means of the p naxta. As night falls the kukusiut are called in and shortly after a general shout is raised for the amkl mata. A number of the latter are invited to come forward and see X, but as they step forward some a kw l intervenes and refuses to allow them to come up until he has strengthened their h xmanoaxes by pressing on the backs of their necks as he utters the familiar

cry of "h ip". The amkl msta inspect X without discovereing the concealed accomplice or the false stomach, then they return to their places. An Anuy x stands up and announces, "I will get my ye x". This is shown as a human figure about one foot in height which is made to move across the back of the house in sight of all (by means of a concealed rope) while a whistle sounds. The amkl msta assume that the whistle is the voice of the figure, in reality the noise is caused by a bladder whistle hidden beneath the arm-pit of one of the kusiut. The figure is whisked out of sight, supposedly it has gone to its Anuy x, who goes to X and makes the motions of passing something to him, the amkl msta believe that he has actually transmitted this to X in order to strengthen him for whatever is before him. The three other Anuy x do likewise. All is now ready for the cutting. An amkl msta is chosen to do this, with a firm pressure he makes an incision across the stomach, which causes the quivering entrails to fall forward held in position only by the p naxta. X falls backward as if he had received a mortal blow while the kukusiut, and especially the members of X's family, begin to wail dolefully at his death.

Consternation appears on the faces of all. The Atzqmus (the amkl msta who acts as spy for the kukusiut) stands up at the door and harangues the assembly in the strongest terms, saying that the kukusiut must bring X back to life or else he and the other amkl msta will kill them all and that will not allow any kusiut to leave the house until this has been done. Presently whistling is heard and it is stated that one of the ye xs, K lk hmat , has left to proceed to Nuskwalwhaista. After an interval a thud is heard on the roof, followed by more whistling, and the news passes in whispers through the audience that the ye x has returned to its owner Akwaolak s, who has an inherited prerogative to this ye x. He stands up and whispers to some other kusiut what his ye x has seen during its journey aloft, and the person whom he has told announces to all what Akwaolak s has told him. This ye x goes up and returns four times during the night. Each of the four women sings individually her kwanatamkusaix, as she does so waving her rod decorated with alternate bands of iqw and moq . The nunusi m ,

accompanied by the kukusiut, also sing X's four songs. At intervals the amkl msta go forward to view the corpse and notice that the wound has gradually become less gaping, though they never suspect that this has been done by human agency. In this way the long night passes. As dawn approaches the voice, a whistle, of Aiy lhilaxa is heard, this is the siut that brings life back to kukusiut slain in the carrying out of their rites. The wound closes, an easy matter to arrange in the dim light, and X's accomplice, who has been lying head downward all the night, wiggles his toes to the awe and wonder of the amkl msta. The four women cease their dolorous mourning songs and begin to dance joyfully in token of X's return to life, while the nunusi m sing a new song telling of X's recovery through the assistance of siut. The four women, aided by other women, sing new songs to strengthen him and aid his recovery. One after the other the Anuy x go to X and draw from him their respective ye xs by going through the motions of hauling something and uttering their cry of "h ip". Then they utter more "h ip" and throw up their arms as if casting something upwards, this is to return the ye xs to the mysterious regions whence they came, this is known as y lk t m. Then all go out except the four owners of ye xs, the four women, the wounded man and other principals. In the old days it was too serious and solemn an affair for presents to be given.

the kukusiut

The people sleep all day and at night are called back to X's house. The nunusi m use four songs which they have previously composed, one for each of the Anuy x. In each the theme, as if the person for whom it was composed were speaking, is of how my ye x helped X, and also of the meeting of the important siut above who had decided to send down to X the ceremonial of the stomach cutting. As the song for each is sung the Anuy x concerned dances. X is inside the qlusta and if his songs are sung, which is not always the case, he comes out supported by several kukusiut and slowly moves around waving his arms feebly and going through the motions of a dance as if he desired to dance but was too ill to do so. As he moves the women drone out their q naxkwu t , "aaaaaaaaaaa" which is the women's accompaniment to all important kusiut ceremonials. X's face is blackened and he wears a huge moq collar and the band of iqw,

from above the doorway is worn around his head as if it were a head-band. After the usual meal the assembly breaks up.

X does not mingle casually with the other people, instead remains constantly in the qlusta where his meals are brought in to him. He attends every kusiut ceremonial and dances slowly and feebly after the kukusiut with more recently acquired ye xs have performed. When X carried out the rite he was branded across the stomach with a hot nail to further the belief that he had been wounded there but this is not common. Near the end of the ceremonial season he has sufficiently recovered to move around more freely but he is forbidden to leave the qlusta casually and above all to sit on the side-walk and gossip with other people. This prohibition remains all summer during which time he wears a band of moq around his forehead and sometimes a narrow strip around his xxxxx stomach. If he should disobey these rules he would be punished by the a niptlam.

During the following November a ye x comes to X. It does not hit the roof audibly, but the alk at once goes out into the street informing everyone, then visits every house. The amkl mata are expelled from X's house and the kukusiut xxxix enter. First the alhaksta, the violent but ordered beating of the sticks under the guidance of a conductor, sounds four times as sk mem. This ensures that the song and ceremonial shall proceed properly. Then the nunusi m sing over a new song composed for the occasion, describing how the sk mem has, and will, help X, through the medium and intervention of Alquntam, how the latter's messenger, Okwo liqt s Alquntam, will presently help X, and how Alquntam will presently appear. Okwo liqt s Alquntam is the siut messenger who summons all to Alquntam's ceremonials. As the song is sung X dances strongly without wearing a mask. The usual meal, at which a nipotlam functions, then takes place, after which they adjourn.

Next morning the alk goes through the village calling out, "qlapan p X, kukusiaot" and the kukusiut assemble in X's house. A meal is provided and some go with X to get the wood for the masks: the ye x whistle sounds as they go. Towards dusk they return

carrying the wood carefully on tump-lines. The kukusiut and the carpenters have been summoned, the alk inviting the x latter with the call, "nusiutalz p". X allots the task of making the masks required to the different carpenters, though on this occasion only two masks are made, one of Alquntam, and one of his messenger Okwo liqt s Alquntam. As X finishes his instructions to each carpenter he calls out "whei ", which call is known as nukwaxotz. Then comes the usual meal after which all disperse. This night is known as amqlamk m.

The following morning the alk calls the carpenters (nus tk mh) to X's house where they work at the masks. At noon a few chosen kukusiut are called in to share the "chisel meal" with the carpenters, which is supposed to help the latter. About 4.00 P.M. the alk goes around to notify everyone that the qotl m will take place this evening. Everyone makes himself beautiful for the occasion, the kukusiut repair their moq and the women wash carefully. At dusk the kukusiut enetr X's house. Frequently the s saoks have been inited specially and if so they come in resplendent in the moq trappings decorated with weasel skins; these guests are guided to their position on a raised platform in one corner of the house. Then the amkl msta, who in the old days included many Carriers, are called in and those kukusiut who have ye xs and who wear moq (the alkaplixt m) take elaborate precautions to ensure that the h xmanoases of the amkl msta do not flee from their owners when the latter come in contact with themselves. First the men sing X's songs while the women drone and he dances. Then evry kusiut who has had a ye x xxxxx and who wears a blackened face and moq , dances. As such has two songs the ceremony lasts until far into the morning. On all such occasions the alks take their places near the door and keep calling on the women to spread their arms apart so that their breasts will be elevated, not to have any shame. The numusi m decide the order in which the songs are to be sung, always keeping some of the best tunes for the last. When nearly finished the amkl msta receive food and a few presents, then are sent out. The kukusiut eat more leisurely and then they too depart.

About 4.00 P.M. on the following day many of the kukusiut assemble in X's house.

Those kusiut whom the carpenetrs have selected donm the makm masks of Alquntam, Okwo liqt s his messenger, and Anulikwuzait. After one round of alxaxh m, the frantic but measured beating of time with sticks, the masked figures leave the house followed by a large number of kukusiut who wear moq . They proceed to the lowest, that furthest downstream, house of the village one entering which Okwo liqt s pounds his stick on the floor and calls out ǂ "Who ", this call is long drawm-out, the person chosen to wear the mask being one with powerful lungs. Okwo liqt s announces who he is and then all move to the next house. The impression mafe on the minds of the amkl msta by the appearance of Okwo liqt s is heightened by the bird which is worn above his mask, and by another which is fastened at the top of his staff, which is covered with alternate spirals of iqw and moq . Both birds can be made to flap their wings by means of a hidden cord. Word is circulated that this is the way in which Okwo liqt s, who is alk to Alquntam, summons the siut to his masterx's ceremonials up aloft. The party enters every house in the village in turn, then returns to X's. There is now another round of alxaxh m, and once more they set forth to visit each house, as before starting at the bottom of the village; this time Okwo liqt s announces, "I act as alk , prepare to come." Returned to X's house there is another round of alxaxh m before they start fot the third circuit of the village, the announcexment this time being, "The fire is ready." After a fourth alxaxh m the party once more visits each house, saying "We are almost ready now." All this serves as an intimation that to-night will be the night of n busam.

By the time that the party has returned to X's house after the fourth circuit of the village most of the kukusiut have assembled in X's house. When all have arrived and taken their places someone opens the door and calls to the amkl msta who rush in eagerly. They see the masked figures, Alquntam, Okwo liqt s, Anum nzkn m, the siut helpers who advise Alquntam concerning whom he shall invite to his ceremonials, and the ever-present Anulikwuzait. kikm Alquntam is an imposing sight in his enormous mask

and at intervals he bellows out, "Amkl mstanalos (mortals) I am Alquntam, see me and be afraid." Anulikwuzait echoes and confirms his remarks. Always the person chosen to wear this mask is a fluent speaker. The nunusi m , accompanied by the kukusiut, sing Anulikwuzait's song during which the masked figure representing this deity dances. Then one of the kukusiut stands up near X and, as if prompted by X, says, "S x kaia tomlkwan Anulikwuzait?", "Do you not want to leave us Anulikwuzait?" Anulikwuzait replies, "Yes, your suggestion is timely, ⁂ I want to go to my home". The kukusiut at once expel the amkl msta.

Then comes the ceremony of e xotn m, the burning of the masks. First that of Alquntam is carried ceremoniously around the fire and thrown on it while X utters the cry of "h ip" to facilitate its journey upwards. In order the masks of Okwo liqt s, and Anulikwuzait are burnt in the same manner. X dances slowly and quietly to make smooth the path of the masks as they are being consumed. Soon after he has returned to his place one of the kusiut who has been sitting near him rises and, as if X had told him to speak on his, X's request, says, " xzk l imut taos di kusiut tai", which means, though this is not directly stated by the words, "I, the ye x, want to go home." Thereupon the kukusiut press around X and as many as can do so press upwards against his body as they cry out, "h ip". After a few minutes spent in pressing it is considered that the ye x has been expelled from X's body and he calls out wishing it a safe journey back to either Nuskwalwhaista or to its Nuskasiusta. Then the kukusiut return to their houses and the amkl msta who have been expelled from X's house return to it and there is peace in the village.

The following morning the amkl msta are once more expelled from X's house and the kukusiut summoned. No ceremonial is carried out, they merely sit down and listen to the advice and commands of the various a nipotlams who bid them exercise extreme caution in concealing their rites from the amkl msta. At the conclusion of this they finally disperse.

1477 On one occasion when ye xs were being used for a kusiut ceremonial one of these fell and was broken. The amkl mata saw this and as the only means of remedying the disaster all were initiated into the ranks of the kukusiut.

1481 On every occasion that a kusiut receives a ye x,~~khs~~ (this is normally at dusk), the alk at once goes to every house in the village calling out, "Snuh k p kukusiaot", followed by the name of the person who has received the ye x. I was unable to obtain a satisfactory translation for this, it is connected with the obtaining of light, perhaps with the significance of "The light getter"; "snuh k" is the word used for the placing of a log on the fire. If the person receiving the ye x is an initiate, the first time that he has received a ye x, the cry is "Skin p kukusiaot", followed by the man's name. "Skin p" has reference to the use of the crystals in the initiation. On all occasions the following day is that on which the alk goes around with his call of "qlapan p kukusiaot" and it is on this day that the ~~mxskxxxxxxxxxxxxxx~~ wood for masks is collected. The following day is qotl m, and the next succeeding is n busam.

1481 The Bella Bellas hide their masks in the woods instead of burning them as do the Bella Coolas. The latter likewise compose new songs on every occasion, whereas the Bella Bellas remember the old songs and use them on successive years.

1486 Until forty or fifty years ago the nunusi m , aided by the kukusiut, always used a song for a kusiut on the night that his ye x came to him, and another song on the following night. Having two songs for each kusiut made the night's ceremony on which all were sung a very lengthy affair. The father of Alec Davis, Oniwhaltcua, suggested that it would be better to have only one song for each man to shorten matters. He was a numit stalt m and an important kusiut, so his advice was followed and since then only one song has been used.

1486 Alhotla, noltc sta, and olh alone of kusiut dancers do not blacken their faces.
1490 If one of the above, or the kusiot m, goes to a house in which a kusiut ceremonial is taking place he alwaya goes to a corner behind the fire, not sitting beside it, and always receives his food before any other guests.

1490 If during the winter ceremonial season no kusiut has had a ye x for a week or more the senior kukusiut hold a meeting (n n whi) in a secret place. It is decided that an alk or a slave shall be initiated into the ranks of the kukusiut, in the latter case the owner agreeing to bequeath a name to the slave. A pretext is found to call the person chosen when he is carried off by the kukusiut to the secret meeting place. The stalt m s from the adjacent towns are invited and they discuss what shall be done with the selected initiate. One suggests that they kill him, another that they do not, and so on. It is understood that this is merely formal talk, however the initiate carries out his part by weeping and showing signs of fear at the proper time. He receives a kusiut name and with it a song, but is not given the right to carry out any of the more important dramatic representations.

1492 During all kusiut ceremonial, and especially kusiot m and alhotla, while the performer is waiting in his sk mos ksta he is allowed to hold intercourse with his wife, provided that he does so in his own house, but in no other. But after n busam no intercourse is allowed until the ceremonial season is over and the sk mos ksta has been cast into the fire with sk mem accompaniment. If however another man living in the same house receives a ye x the first performer may again hold intercourse with his wife until the second man has had his n busam, when it is again forbidden until the destruction of the sk mos ksta. The reason for this restriction is unknown, except that it destroys the value of the ceremonial if the law is broken, and the a nipotlam would punish an offender by striking him once with a fire-stick, sometimes killing him and sometimes not.

1492 The mother of Alice Brown, a Bella Coola woman of about fifty, gave birth to a child during the performance of a kusiut ceremonial. This spoilt the dignity and importance of the occasion so the child was killed. Her mother was allowed to live although she was a slave.

1492 A woman who becomes pregnant when there is no husband near to account for it often asks some woman who understands the proper methods to cause abortion. This is done by kneading the stomach and womb, a method which is successful and seldom attended with fatal results. The name applied to such a woman is iwhot , a name justly applied to Mrs. Alec Davis.

1494 Kusiot m, the rite of cutting the stomach is practised by the siut in Nuskwal-whaista. Long ago, but after the people had come to this world, Alquntam, S xs xkalaix, Smai aikila and one other held a meeting and decided that this action should be sent down to mortals. They chose as recipient Oniwhaltcua, and since that time the right to carry out the ceremony has been transmitted from one bearer of this name to the next. The rite is seldom performed, never more than twice in a man's lifetime, both on account of the cost and also owing to the danger of some mishap in which case the performer would be punished by the a nipotlam. The performer has the sole decision how often the rite shall be carried out, but it is never done on successive years.

1494 Sometimes the owner will lend a name, which includes a kusiut ceremonial of some kind. If this be not returned at the death of the lender there is always trouble. If a man wishes to give away a name he first consults the members of his immediate family, and if they consent there is no difficulty.

1496 If a pregnant woman is startled by the sudden appearance, or peculiar behaviour, of some bird, animal or reptile, she may be forced to give a sudden start (sk m), at which the h xmanoas of the creature enters the embryo and causes it harm. If the harm has been caused by a toad it cane be remedied a few days after the child has been born by catching a toad, decorating it with moq , and causing it to jump four times over the baby from the stomach to the head. As this is done the parent says to the toad, "You are the cause of the trouble, please go." Then the toad is returned unharmed to its haunt. The same is done for sk m caused by other small animals.

A pregnant woman must never eat salmon tails. They have in them a certain power (s im nk) which causes the feet of the child to appear first at birth. A skilled doctor is able to turn the baby in the womb as its feet begin to appear.

If a pregnant woman dips her head into a beaver pool to drink her delivery will be blocked and difficult as the water in the pool is blocked by the beaver dam. This power to hinder delivery is called a mn maxlaix, from the beaver dam, n maxta. If the woman dips the wat-r up with her hands the difficulty is avoided.

The husband of a pregnant woman must save small portions of the skin and meat of every animal which he kills during his wife's pregnancy. Soon after the birth of the child a fire is made of the fragments in which the baby is smokedx as it lies in its cradle (qwatut) suspended from the end of a projecting stick from the wall; this contrivance is called a nk mus. If the baby is not smoked in this manner it soon dies. During the winter of 1921-22 Tallio Hans lost a baby which lived for only one day and the death was ascribed to the father's failure to preserve small portions of what he had hunted.

1496 The arrangement of sticks in which salmon are held before a fire for toasting is called a qopsta. They are always removed from a salmon before a woman eats it, otherwise she would bear twins.